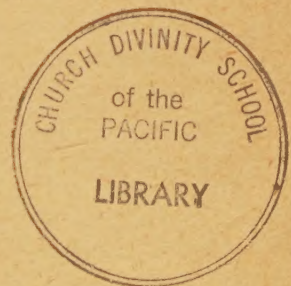


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January, 1952

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Madonna Enthroned With Saints

By Perugino



# The Holy Cross Magazine

Jan.



1952

## Do You Worship God?

BY JAMES O. S. HUNTINGTON, O.H.C.

**W**ORSHIP—What does it mean? A few years ago I set myself to discover what the average man understands by worship. I was at that time going about the country a good deal, and in railway train or trolley car I would get alongside some good-natured looking man, and, after a little conversation about the weather, would ask him if he would mind giving me his idea of what was meant by "worship." In scarcely an exception the answer I received was that "worship" is "going to church and feeling good."

But what do you mean by "worship"? Not, are you quite sure what you do? And if you are rather at a loss for definition, will you not weigh the following question?

Worship is an art. Not that it is any more artificial; it is one of the most natural things in the world. But it is an art in the sense that it is a mode of expression. But with this distinction. Other arts—sculpture, painting, music—are expressions of ideas or conceptions in the human mind; whereas worship is the ex-

pression of the man himself, of all he is, or rather of all that he ought to be. And, then, what makes the distinction unspeakably greater, most artistic productions are an effort to express something to one's fellow-men, whereas in worship we seek to express ourselves to God, to express the relation in which we stand to Him, for that is what really makes us what we are.

There are three relations in which we do actually stand to God.

1. First of all He made us. Certainly we are not "self-made." "It is He that hath made us and not we ourselves." And because we are "the work of His hands" therefore we belong to Him by the most fundamental of all rights. We all agree that "what a man makes is his own." No one denies that the wonderful machine belongs to the man who invented it. How much more, then, does God's work belong to Him?

And what should be our response? What but entire, unhesitating obedience? We have no rights as against God our Maker. A clever French woman said: "My permission was not asked when I was born." There



was no need for it. We speak of making an "unconditional surrender" to God, but we must not think that in doing so we give up anything that is really our own, something that we could have retained had we chosen to do so, but of which we make a present to God. We can give God nothing that is not already His. "All things come of Thee, O Lord, and of Thine own have we given Thee." We owe to God a perfect obedience.

2. But, further, God created us to find our end in Him. True, He has made all things for Himself, but the creatures beneath us cannot know God as their end. They have no faculties which can bring them into communion with Him. Only man in this world has a capacity for God; only man can find in God the satisfaction of his mind, his heart, his will.

---

Redemption reveals to us what God has done, not just what He has shown.

—P. T. Forsyth

---

Mark the analogy between the needs of the body and the needs of the soul. The eye is made for light, the lungs are made for air, the body is made for food. So, also, the mind is made for truth, the will is made for right, the heart is made for love. And God is Truth and Right and Love. Man, therefore, is made for God,—to know Him, to do His will, to love Him, and thereby to be united with Him, and to find in Him his joy and satisfaction, in time and in eternity.

What, then, do we owe to God, for thus creating us to find our unending happiness in Him? Can we owe Him less than our love, now and forever? He created us to be the objects of His love that He might be the object of our love. Love is the only adequate response to love. "We love Him because He first loved us." We owe to God a perfect love.

3. But suppose,—what is also the case,—we have held back from God the obedience and the love which were His due; then what do we owe Him? Can it be less than expiation for our selfishness and sin, reparation for defrauding Him of His honour, penitential sorrow for our rejection

of His love? The only fit expression of honest regret for wrong done is loss and suffering willingly borne for the one we have offended. And when that is God, it must require, as a worthy expiation, as an acceptable sacrifice and atonement, more than the world can offer of penitential grief and pain. We owe to God a perfect propitiation.

Here, then, is what "worship" really means—an offering which is the expression of perfect obedience and perfect love, or, in default of these, a perfect sacrifice atoning for all failure in obedience and love.

Can we of ourselves bring to God such an offering as this? Surely not. We have no obedience which is not honey-combed with self-will, no love that is not poisoned with selfishness, and no penitence that can win the pardon we need.

"Should my tears forever flow,  
Should my zeal no languor know,  
All for sin could not atone,  
Thou must save, and Thou alone."

Therefore it was that God has come to us for us, what we could not do for ourselves. God has taken our complete manhood that He might, in that manhood, offer the worship which can alone be acceptable to Him.

In His death upon the cross, Jesus Christ the God-Man, made an act of perfect worship; for there, on Calvary, He consummated His life-long obedience, His love and His expiation, "He became obedient unto death, even the death of the Cross." And by His willing death He showed His perfect love, "that," as He said the night before His crucifixion, "the world may know that I love the Father, and as the Father gave Me commandment even so I do." And on the cross He made the "propitiation for our sins," He "His own self bare our sin in His own body on the tree."

But all this was over nineteen hundred years ago. Have we a worship which can offer here and now, a worship which can offer, yet which will be acceptable to God?

This, too, God has provided for us. The Sacrifice of the Cross is continued in the Sacrament of the Altar. Jesus Christ is still upon our earthly altars, Priest and Victim. He not only made upon the cross the ob-



fect, and sufficient sacrifice, oblation  
satisfaction for the sins of the whole  
1," but also He "re-presents that same  
fice whenever, by the ministry of His  
ly priest in the consecration of bread  
wine to be His Body and Blood,"  
offers on our behalf the sacrifice by  
h we can be "accepted in the Beloved,"  
in which our imperfect obedience, love,  
penitence, can, through His perfect  
ience, love, and atonement, become a  
hip in which God Himself can take de-  
re we present and offer up

And spread before Thy glorious eyes  
The only ground of all our hope,  
The precious, bleeding sacrifice  
Which brings Thy love on sinners down  
And perfects all our souls in one."

Now what does all this lead up to? Why  
simply this, that you are falling short of  
giving God the honour due unto His Name  
unless you are doing your utmost to make it  
possible for yourself and for others to join  
in a celebration of the Holy Eucharist every  
Lord's day, as the chief service on that day,  
and the central act of your devotion and  
your life.



THE NATIVITY  
Chartres Cathedral



# The Mystery of the Church

BISHOP JOHN OF BROOKLYN

*"And when they had sung a hymn, they went out into the mount of Olives" (Matt. 26, 30)*

FROM far distance I hear Thee, O Lord, singing with Thy disciples the best hymn of the earth—and the only hymn of heaven.

Thou hast come out of the Last Supper and art going to Thy Gethsemane, praying to the Father for mankind which is to enter Thy Church.

"I pray not for the world, but for them which Thou hast given me; for they are Thine. . . . Keep through Thine own name those whom Thou hast given Me, that they may be one, as We are."

With Thee is Thy Church, Thy Bride, partaker of Thy Body and Blood. She will faint, and angels will strengthen Her. Her eyes will be heavy and She will fall asleep, but Thou shalt waken her. . . .

Thou singest with Thy disciples, O Lord, and I listen to your hymn.

## THE FIRST CONTEMPLATION.

*"And He had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me. Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen." (Rev. 1, 16-18).*

Men must renounce all sensuous perception, materialistic consciousness and egoistic understanding in order to apprehend the Mystery of the Church face to Face in the miraculous unity of the Holy Trinity and see it manifested in the completeness of Divine Incarnation. . . . The life of the Church is hidden in these mysteries.

Lord Jesus Christ, Wisdom of God, Thou createst earthly temples, sanctifying them with the holiness of Thy Godhead. The Body of God, Thou createst human bodies,

sanctifying them with Thy Mysteric Body: "the fulness of Him that filleth in all" (Eph. 1:23).

One of the Holy Trinity, the One God, the creation, redemption and sanctification of the world Thou hast built Thy Church ("I will build my church") and manifest Thyself in it, enclosing in it all Thy Life with mankind.

Thou art the Head, the Reason, the Spirit of Thy Church; Thou art its Truth, Way and Life. . . . And the Church is Thy Body and Blood.

The Church cannot be either conceived or understood apart from Thee; and it is not Thy pleasure to manifest Thyself apart from Thy Church. Whenever Thou speakest of Thy reign in the world, in men and angels, the Church is the life of Thy spirit, the love of Thy Father.

How can one see Thy Church? How can one enter it? To see it—is to see Thee enter it—is to come unto Thee.

But one can only see Thee through love of Thee. . . . The Church reveals itself to those who love Her. . . .

There are many people in the world; not all of them know Thee. There are many 'Christians' in the world, and not all of them love Thee.

And every man fulfils his human vocation imperfectly, thus dividing and breaking the Holy Body of Thy Church.

"The Lamb of God which taketh away sins of the world is broken and distributed"—This was how the first eucharistic breaking of the Lamb was performed, and thus how it is performed now. Not losing Thy Unity, Thou art broken and distributed in the world, dividing Thyself into parts of divided mankind in order to save it. Thou hast come not to judge the world, but to save it.

Thy Kingdom—the one, holy and perfect Church, rightly glorifying Thee—is like the leaven "which a woman took, and hid



measures of meal till the whole was sated." The heaven—eternal life—has been bountifully and without respect of persons put into the world which is coming to an end. It is put into every man who accepts it in his inmost heart. It merely approaches the people so that they could see it with the eyes of life—and accept it. The Kingdom of God is 'come nigh' unto man.

Even the very dust of your city which cleaveth on us, we do wipe off against you"—enemies of Truth.—"notwithstanding, be ye sure of this, that the Kingdom of God is come nigh unto you" (Luke 1:11). What wonderful power of affirming Thy Church in the world!

The Church is also the grain of seed which, in history, is "the least of all seeds." When it is grown—and the fulness of the harvest is come—it will cover everything and the birds of the air," men who have attained bliss, will "lodge in the Branches" of the tree of the Church.

There are many symbols of the Church in Holy Writ. . . . They are all to be understood as symbols of the Divine Kingdom in the world and in human soul.

It is hard for us, men, to give up our habitual laborious thinking even when approaching the Mysteries of Thy Church, O Lord. Intellectual materialism has penetrated too deeply into our culture and is rooted in the fallen and only outwardly civilized nature of our mind. It lies in it like a seed of death. Only by a painful effort of continued self-abnegation, by abiding in Thee before Thee, human thought frees itself from forms and habits usual to it in this world, overcomes its emotional and intellectual self-centredness, completes its scantiness with Thy Fulness and ascends to contemplative knowledge of the true reality.

It is impossible for us while still living on this earth to give up all limitations. It is impossible for us to apprehend the mystery of Thy Church "face to Face." Only Thy prophets, (and certain other seers) "caught up to the third heaven" could see the unutterable Truth and hear its unspeakable words. We live in a fallen world and our feeble notions cannot express light. They only refer to light. . . . We men judge



ourselves and everything through the crust of coarse materiality. The inert, opaque materiality of our heart and reason, unable wholly to transmit and embody the Divine Logos, Reason and Spirit of the Church—Thy "Mind"—sifts us in the world as wheat, dividing not only nations but even Christian churches. Owing to their archaic psychology and the laws of their historically-fettered life, the churches resemble separate nations and societies, continuing and increasing the division of the world. . . . But it is impossible to divide Thy Church! No 'gates of hell' can do it. One can only rend Thy Body, the meek Church. . . . She Herself, going out to meet weak and sinful humanity "breaks and distributes" Herself for our salvation, emptying Herself for every man as Thou, O Lord, hast done in Thy marvellous and unfathomable kenosis; but she is never divided, and, like Thee, remains indivisibly and unseverably One. It is not the Church that is divided but fallen men and spirits. The bone of Thy Church does not break. "A bone of Him shall not be broken" (John 19:36).

Satan asked Thee to let him "sift" men (their thoughts and feelings) 'as wheat,'



not allowing the old human self-consciousness to attain unity. Judging by Thy answer and by the world's history, one may conclude that the permission was given. Thou didst allow Satan to sift and divide not only the world's nations, societies and parties, but all men, except those united by Thy Blood—the Church—with Thee. Satan acting in the world has 'nothing' in Thee only (John 14:30) and he also 'has nothing' in those who are in Thee.

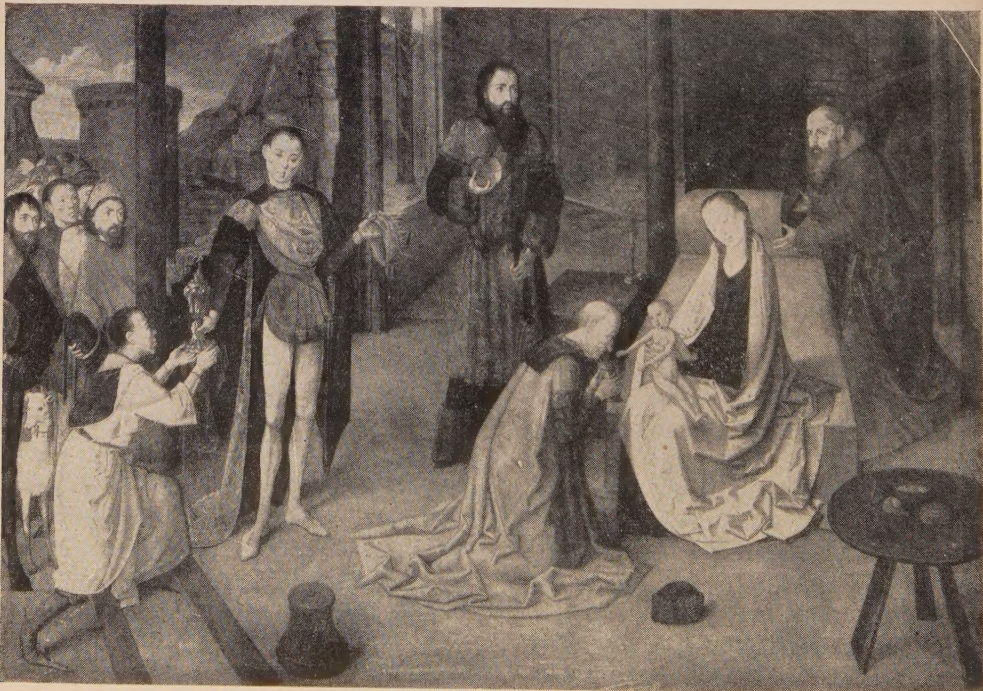
Satan has power 'to sift' in the world even Thy disciples, though not as disciples of Truth but as subjects of different countries and champions of various earthly ideas connected with carnal bonds and imperfections—and thus he involuntarily helps the wheat of God to penetrate into the uttermost parts of the earth.

Thus through the power of Thy Love and wisdom, true believers are always and everywhere united in Spirit, however much they may be 'sifted' and scattered in the world in different countries, societies, homes and temples. By Thy grace Thou transformest the wheat of Satan's sifting (Luke 22:31)

into the blessed wheat of Thy sowing, which brings forth fruit, "some thirty-fold, some sixty, and some an hundred" (Mark 4:20) in all spheres of life, in every corner of the earth where the seed of Truth can germinate.

Let not Thy faithful believers be troubled at the sight of this great scattering of God's seed in the world, so astonishing to the angels. Christ transforms 'sifting' into 'sowing.' The hour will come and the Master of the harvest will collect His wheat into the heavenly barns. . . . And the old earth will flee from the Face of the Lord . . . and there will "be found no place" for it (Rev. 20:11).

And meanwhile Thou, the blessed Provider, not only allowest the devil, blind to his pride and malice, to sift men as wheat, but lettest proud and wicked men do the same as their spiritual father—the devil, blasphemer—O the Mystery of Thy Holy Church! Thou Thyself, O Lord, siftest Thy disciples in the world 'as wheat,' commanding them to find strength in Thee and to strengthen thy brethren.



ADORATION OF THE MAGI

By Joos van Ghent

(Courtesy of the Metropolitan Museum of Art)



# The Imitation of Christ

By S. C. HUGHSON, O.H.C.

EVERY man desires naturally to know, but what avails knowledge without the fear of God?" Man is able to know. His mind naturally craves knowledge, but earthly knowledge cannot satisfy because it is not for this that man's soul was made. There is a void in his soul until he knows God. Only this can satisfy. Man's mind is an aching void. He may not know how to fill his need, he may seek rest in knowledge of the world, thinking it can satisfy, but the wisest man bears testimony that all this, so far from giving rest, was but vanity and vexation of soul. The reason is that man's mind is not made to acquire earthly knowledge only. It is well enough, and we indeed should strive to know the works of God, but only in them we might find God revealed.

Being what we are, i.e., sinners, in order to learn the way for knowledge of God, we must look to ourselves. It is significant that à Kempis compares the "*humble peasant who serves God*" with the "*proud philosopher who neglects himself*." What am I? Have I studied self that by the divine grace I might be able to see and correct that which prevents my knowing God?

*He who knows himself well grows wiser in his own eyes and, (thus knowing himself), delights not in the praises of men,* because he well knows that their praise is false. He knows that they are deceived wholly on false assumptions, and he does not wish to give himself to the encouragement of a lie, especially when it is a lie that will prevent his ever receiving the blessing of God.

The mind of man is meant to know. Of itself, regardless of any act of man's, it is constantly acquiring knowledge: without charity even this fulfilment of the divinely prepared work of the mind avails nothing.

This is a danger and one that must be guarded; St. Paul sets knowledge over against charity. Knowledge puffeth up and

passeth away, but charity edifieth. Man looks on the outward appearance, but God looks on the heart; the praises of men are not based on truth but on a mere appearance. God "will judge me according to my deeds." He cannot be deceived.

"*Cease then from an inordinate desire for knowledge for therein is found great distraction and deceit.*" Our holy guide does not tell us to cease from knowledge. He would not balk the mind in following its natural course. But he warns us against an "inordinate desire" for it. The whole injunction rests on the word *inordinate*. All things must be kept in their right relation properly co-ordinated in our life, or disaster will follow, for in this want of proper co-ordination lies distraction and deceit. The mind is drawn away from God and deceived and blinded. Keep knowledge, and our efforts for its acquirement, in its right place, and all will be well. God can then use it in us for His glory, but not so when it lacks that wisdom that ordereth all things sweetly. The beginning of this wisdom is the fear of the Lord, the fear of offending Him here, and of His judgment hereafter.

"*Gladly would those who know seem learned and be called wise.*" Herein is the snare of earthly knowledge. Those who seek to be learned rarely escape the sin of pride. They desire to have their learning acknowledged by others; they seek to display it; they rejoice in the praise of men; they seek constantly to correct others, the critical spirit grows apace. Such are some of the common sins of those who would be learned. This is not to say that learning in divine things is not desirable, for à Kempis is speaking only of those who have "*an inordinate desire of knowledge.*"

The contrary of *inordinate* is *co-ordinate*. So he would teach that those who would seek learning, even worldly learning, much of which is good in itself, must co-ordinate their learning with many things. He who seeks to know without co-ordinating his knowledge



with a parallel knowledge of prayer will surely run into sin and his learning will become a vain thing.

Let your learning go hand and hand with meditation. "Read little, think much," are the words of a wise and holy soul. Those who do not seek to digest their learning at the foot of the Cross, asking God to enlighten them, and seeking to interpret it all in the light of the Passion, will find it a peril and a snare. Resolve with all reading and study to combine much prayer and meditation, much loving reference of all things to God, finding in all the opportunity for humbling self and for the exaltation of the Divine Teacher.

*"There be many things which to know doth little or nothing profit the soul. And he is very foolish that is intent upon other things than those that may avail him for his salvation."*

But one thing is needful,—the glorifying of God by saving our souls. This is our first

consideration. The soul is made for God. It is cheated of its rightful end, and God is cheated of His own, if we give ourselves to that which will stay our advance toward Him. "*Many words,*" however wise they may be, "*do not satisfy the soul.*" It is not knowledge for God, and God alone can fill it. As we have thought, this is a quality in the soul which utterly prevents it finding satisfaction save in the touch of the Infinite, save in union with God.

*"A good life refreshes the mind, and a pure conscience gives great assurance in the sight of God."* Sin is a terrible burden, even considered aside from its guilt. The mind that is in sin is ill at ease; but a good life eases the mind, clears it of cloud and doubt, liberates it for its best efforts. True does abstinence from sin and cleaving to God release us for better work in this world.

But this is not all. Comfort of mind in this world is not our chief need. We must have a clear conscience over against the God of life. We are not only to be liberated for our best work here, but we must have the assurance of our relation to God hereafter. Of this we must make sure. Study the things that belong to our salvation, and we shall have both liberty here and assurance of life hereafter.

*"The more and the better thou knowest, the more severely shalt thou therefore be judged, unless thy life be also more holy."*

*Quanto, tanto;*—the proportion will be exact. According to our knowledge, precisely so shall we be judged. Knowledge becomes a great and terrible responsibility. With each accretion of knowledge there must be a proportionate accretion of holiness, of Godlikeness, or our knowledge will be to our condemnation. Well then we said, "Read little, pray much," for learning without prayer is certain condemnation. There is enough knowledge in the mind of the most ignorant person to warrant his condemnation unless he be a man of piety and prayer. How much ground of condemnation will there be when we have accumulated great knowledge concerning God and concerning our relation to Him?

Well then does a Kempis warn us: *not, therefore, vain of any art or sci-*



TOMB OF THOMAS à KEMPIS



rather fear for the knowledge that is in thee." "Therefore," he says. That is, true knowledge brings a more severe judgment, be not vain and full of pride in the use of it, but rather afraid and humbled. He is indeed a fool who lifts himself up in pride and vanity because of the fuel that feeds the fire of his condemnation. Therefore should he be full of fear, always mindful that his knowledge be used aright. The holy writer reminds us that we have no reason to be vain, for whatever knowledge we have is not of ourselves. It is given thee." Says St. Paul: "What hast thou that thou hast not received?" All is a gift of God. We stand naked and stript by the Fall, having nothing, the most fallen creatures; but He comes and gives us knowledge. His Holy Spirit presides over the true knowledge, seeks to lead us into the truth, in order that we may be saved and redeemed. Let us then in simple gratitude receive the knowledge that comes as His loving gift in such manner that we be saved and redeemed according to His purpose for us. Be not puffed up with knowledge that is seth away, but know in order that we may glorify Him.

*If thou thinkest that thou knowest much and understandest well, know thou also that there be many more things which thou knowest not. Be not overwise but rather confess thine ignorance."*

The truest knowledge is to know our own ignorance and limitations. The truly humble realize how petty is their knowledge compared with what remains unsolved. Bacon said: "I am a child gathering shells on the shore while the great ocean of truth is undiscovered before me." Learn from the philosopher how humble one should be in things spiritual. Were we in any degree wise, our wisdom would show itself in an acknowledgment of our ignorance.

This folly leads to the sin of pride in its most vicious form, that of preferring ourselves to others. Even were it certain that we were wiser than my neighbour this would not argue that I was more worthy in God's sight than he; and that is the ultimate of my worth. I am just what I am in God's sight, no more, no less: and the less I



think of myself the more will He think of me. By the same measure that I keep myself abased will He exalt me. But I must love to be unknown, *ama nesceri*. This alone will bring the true and heavenly and eternal fame, and make me unknown to men but well known to God: forgotten by them, but forever praised by Him.

*"This is the deepest and most profitable reading, the true knowledge and contempt of ourselves."*

Let us consider these adjectives. "Deepest." This might seem to indicate that man was the deepest of all studies whereas we know the deepest is God. But what better way can I learn than by beginning with my own nothingness? If I can truly know myself and have the humility that must result from such a knowledge, the deep knowledge of God would not be far to seek. Empty self of all pride and God will quickly reveal Himself. The study of self must come first. It is but another way of saying that the Purgative Way must be trodden before I can emerge out of its shadows into the light of the Illuminative Way.

Not only will it be deep, but "most profitable"—*utilissima*, that is to say, it will be of the highest possible utility to my soul. The word is well chosen. In respect to our souls we must be utilitarians, for the soul of man is in such a lost condition that we need everything we can lay hold on in order to achieve, by God's grace, our salvation. We cannot think that this or that may be done as supererogatory. Our call is to a special place in God's kingdom, a place He has



gone to prepare for us, and this means more than mere salvation. He destined and created me for a definite place, and though I be saved from hell, if I attain not to that place, my life will fall short of His purpose for me. I know not what place that is, or how high. Therefore, if I would avoid being in any measure a failure, I must count everything as absolutely necessary to this achievement. Nothing can be regarded as indifferent. Everything counts.

"The true knowledge" of ourselves is necessary. A false knowledge is easily attained. It is easy to be deceived about oneself. God warns us again and again of the danger of it. So may I always pray to know myself; to see myself as God sees me. This is the only true knowledge, and to this I can be led only by the Holy Spirit. If I yield myself to Him, He will teach me what I am, and what I lack. And true knowledge will lead to "contempt of ourselves." Self-knowledge, if cultivated under the Spirit, means humility. Not that contempt of self which philosophers of the world reach in some stoical and hopeless fashion, but a contempt of what I now am which will lead to a humble effort, under God, to increase in the divine likeness.

*"To make no account of ourselves and to think always well and highly of others is great wisdom and perfection."* It is scarcely possible to be humble unless we learn to think well of others. The human spirit seems to be so constituted that when we judge others it is always by comparison with what we imagine ourselves to be. If I realize truly my own faults I will not be harsh with like faults in others. "A fellow-feeling makes us wondrous kind." So while on the one hand humility is impossible without a good opinion of others so also the cultivation of a good opinion of others makes me humble and kind. It is sometimes difficult to cultivate this. I see others doing what I well know to be wrong. But can I not excuse the motive? Look for the good points in your neighbour. Attribute always good motives to him. Thrust from you any contrary suggestions as wrong to your neighbour and great wrong to self. To think well of him is indeed "great wisdom" be-

cause he who habitually puts away the critical attitude and looks diligently at his neighbour for what can be admired, however small, is sure in the end to attain perfection; for it denotes a constant exercise of practical charity which will ere long drive out all spirit of envy and pride, and bring in the perfect spirit of our Lord Christ, making us indeed like Him.

*"If thou shouldest see another, open thy mouth for sin or commit some heinous offense; oughtest thou not to think the better of thyself?"*

Many souls act as though they regarded the Christian life merely as a competition or exercise between men. They seem to think that if they keep ahead of others, whether through their own advance or through others falling back, this is all that is necessary.

A neighbour commits some open and undoubted sin and they congratulate themselves as though his failure were a real advance in the spiritual course for them.

The comparison must not be made with my fellow man; but with our Lord Jesus Christ. No question will be asked at Judgment concerning my goodness as compared with men; many questions will be asked concerning how much progress I have made in becoming like our Lord. The Christian course involves the imitation of Christ, not a keeping ahead of my brother.

*"Thou knowest not how long thou shalt be able to stand fast in good."* On the contrary, we know quite certainly that if we congratulate ourselves when we see a neighbour sin, therein is pride; therein is the preeminent unlikeness to our Blessed Lord Satan, confirmed forever in his state of rebellion, rejoices to see others go wrong; but he would flee everything Satanic and become like Christ, is actuated by that charity that rejoiceth not in iniquity."

So we see that sin lies in the very comparison itself. Instead of congratulating ourselves that we are not like other men, the sight of sin should turn us immediately to the consideration of our own frailty. *"We are all frail, but thou shalt esteem us more frail than thyself."* Compare thyself with Christ and His Saints and be thou roused to emulation.



# The God to Whom We Pray

BY FREDERICK W. SUTER

WE pray, because it is an instinctive and normal desire. Even primitive man prayed to unseen spirits, which believed surrounded him. He perceived forces of Nature and, actuated by fear, found a way to appease their fury.

Now we recognize our weakness, and know that there is no way that we can help ourselves, by ourselves, to obtain the normal desire for a strong body, a sound mind and a pure heart. We must have God. We turn to Him to pray.

The Gift of God comes to us in physical form through His Church, which we can receive and receive. These are the Sacraments, "the outward visible sign of an inward, spiritual grace."

The essence of Christian doctrine is set forth in the Creeds; Christian worship is set forth in the Book of Common Prayer, and the duty of the Christian life may be found in the Sermon on the Mount.

I think that the epitome of our Faith may be the story of the little urchin struck down on the street by a truck. Taken to a city hospital, the doctors said the little child had but five minutes to live. A Sister of Mercy offered to tell her.

Taking the little hand in hers, she said softly, "My dear little one, God made you. He loved you. God gave His Son to die for you. Now God is taking you back to His Father."

"Will you say that again, Sister," whispered the child. So again the Sister of Mercy repeated what she had said.

"Just once more, Sister, please."

Holding tightly the little hand, she again repeated the few words. The little girl whispered, "Yes, Sister, will you say 'thank you' for me," and her eyes closed.

In the same way our prayers should be of thanksgiving and adoration.

We accept Christ as our Saviour as the first step, but this is but the beginning of His work within us. We pray that He will come and dwell in us, but we must be extremely

careful when we ask Christ to remove a certain sin. We must be prepared for Him to come and dwell with us, purging us of all other sins, many of which we do not even recognize as sin.

St. John said, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In order to confess our sins, we must know what they are. Part of the prayers of every night should be an examination of the past day. The Prayer Book supplies us with a guide for self-examination. "Whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life."

Prayer is the greatest source of power in the universe. Steinmetz, the late electrical wizard, when asked in what department of science the greatest discoveries would be made within the next fifty years, said, "I think the greatest discoveries will be along spiritual lines. Here is a force which history clearly teaches us has been the greatest force in the development of man, yet we have been merely playing with it. We have not seriously studied it as we have the physical forces. Some day, the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces. When this day comes, the world will see more advancement in one generation than in the past four generations."

Our Book of Common Prayer is filled with collects written by inspired men. So much is expressed in a few words, and every word is rich in wisdom, beauty and reverence. This richness increases with study. A collect is the term applied to certain short prayers in the liturgies of various churches. Some of the collects in our Book of Common Prayer are from the old Roman Missal, and are supposed to have been written by St. Jerome. Other collects are very ancient, while a few were added after the



Reformation. An interesting fact, in a study of the collects, is that those of the Reformation period can always be identified by a similarity to the Epistle of the day. For example, the collect for the Sunday next before Lent, page 122.

A collect consists of five parts. First, the Invocation, as "Almighty God," or "O Gracious Father," or "O Lord God of Hosts." Incidentally, the word "Almighty" means "the All-Sustainer." It is derived from the Greek. The Greek god, Atlas, was known as the "All-Sustainer" holding up the Earth.

The second part is the Foundation. In it there is a rehearsing of some theological or historical doctrine, as "Who alone spreadest out the heavens and rulest the raging of the sea," or "Who hast created man in thine image," or "Who hast taught us in thy Holy Word thou dost not willingly afflict or grieve the children of men."

The third part is the Petition. "Grant us grace fearlessly to contend against evil, and to make no peace with oppression," or "Give us grace that we may cast away the works of darkness, and put upon us the armour of light," or "Graciously hearken to us who call upon thee."

The fourth part is the Reason for Asking. "That we may reverently use our freedom," or "That in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal," or "Grant us thy help in this our need."

The fifth, and last part, is the Mediation. "Through Jesus Christ our Lord, Amen,"



"OUR SOUL IS ESCAPED EVEN AS A BIRD OUT OF THE SNARE OF THE FOWLER."

or "Through him, who liveth and re-  
with thee, and the Holy Ghost, now  
ever, Amen," or "Through Jesus Christ  
Lord, Amen." The word "Amen" means  
"So be it."

The collect for the 1st Sunday after  
ter, page 170, compresses into small  
pass so much of the Christian life. By  
lyzing the collects in the framework  
five parts, you will find new beauty  
them. For instance: The Invocation,  
mighty father." The Foundation, "Wh  
given thine only Son to die for our sin  
rise again for our justification." The  
tion, "Grant us so to put away the  
of malice and wickedness." The Reason  
Asking, "That we may always serve t  
purity of living and truth." The Med  
tion, "Through the merits of the sa  
Son Jesus Christ our Lord, Amen."

There is a Divine Drama of Redem  
portrayed by the collects from the B  
Common Prayer, and it consists of  
acts.

Act I. God is presented in the  
Creator in the action of in-breathin  
Adam, and man's emergence as a cr  
endowed by God, but given freedom  
See collect for Ash Wednesday, pag  
Good Friday, 3rd collect, page 157  
7th Sunday after Trinity, page 198.

Act II. God reveals himself as ou  
ernor in the action of inspiration thro  
law-givers and the prophets, and  
man as incapable of helping himsel  
collect for 2nd Sunday after Epiphany  
111; 3rd Sunday after Easter, page 12  
Lord, Our Governor," page 18.

Act III. God reveals himself as t  
deemer in the act of Incarnation th  
Jesus Christ to provide an arch to brid  
gap and permit man to return, a rec  
sinner, or a persistent rebel. See  
for 1st Sunday after Christmas, pag  
6th Sunday after Epiphany, page 117  
Sunday, page 134; 2nd collect for  
Day, page 165; 2nd Sunday after  
page 171.

Act IV. God reveals Himself  
Sanctifier in the act of indwelling t  
the Holy Spirit and the Church, and  
ing man as a new creature in Christ



Collect: 5th Sunday after Epiphany, page 115; Sunday next before Lent, page 12; 2nd collect for Good Friday, page 15; 4th Sunday after Easter, page 16; 1st and 2nd collects for Whitsunday, page 180 and 182.

God reveals Himself as the judge of coming again in the general resurrection and the last judgment, permanent to accept or reject. Man may attain heavenly citizenship, or total separation from God. Collects: 3rd Sunday in Lent, page 93; 6th Sunday after Trini-

ty, page 197; St. Philip and James, page 238; All Saints' Day, page 256.

Someone has said, "God, who made us, without us, redeemed us, without us, but will not save us, without us."

Perhaps I have brought to you a desire to use our Prayer Book and the New Testament more, and learn how the power of love releases men and women from physical and mental bondage to victorious living. If so, I am happy, for I have found this beauty and inspiration, and I am trying to share it with others.



THE HOLY FAMILY  
German Wood Cut





# Five Minute Sermon

BY A. APPLETON PACKARD, O.H.C.

## *The Epiphany Sacrifice*

ROMANS 12:1: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

We are going to think today of the way of sacrifice, particularly the Epiphany sacrifice. First ask yourself: What kind of a God is mine? One answer to what you think of Him—or should think—will be found as we consider together four persons involved intimately in the original scene of Christ's manifestation (showing forth) to the Gentiles. They are: the Son of God, the Virgin, the Wise Men, and Ourselves.

### I. Of the Son.

As God, we may meditate upon His self-emptying, when in St. Paul's words He emptied Himself of His glory and became Man. Recall too the passage in the Apostle's Letter to the Philippians 2:9: "Wherefore also God highly exalted him, and gave unto him the name which is above every name." In Heaven He willed with the Father to descend to earth,—His heavenly sacrifice, we might call it.

As Man, remember His human dependence to the end of His earthly life, how He humbled Himself to others' care and dealings. As Baby on the occasion we celebrate this glorious Feast of the Epiphany, He was ready to receive the homage of Gentiles, those outside his own Jewish race. Years later in His wilderness temptations at the start of His active ministry He fought those trials with only human weapons—sacrificing all the world holds dear for the completeness of His humanity. And His sacrifice was completed in the manifestation of His humility and love on the Cross. Do you believe that? We should, for whenever we look at the figure of Christ upon the Cross we realize that His "satisfaction for the sins of the whole world" made thereon was not an easy and pleasant thing

for Him. The overcoming of man's sin—sin—was "hard for God." It meant pain and sacrifice. We can understand what it meant by thinking of the sacrifice a good mother will make for her child. She sacrifices her wealth, her health, her life itself for her child, and that is what God did for us. When we look at the figure on the Cross we are joyful because of what He has done for us. But as we look at the marks on His hands, feet, and side, we are filled with awe and love, because death meant such sacrifice for Him.

### II. Of the Virgin.

First, realize all the sacrificial giving of herself to God which her Son's birth meant to the Blessed Mother Mary. Our Lady retained her virginity, but at the cost of a good name. She was willing to run all risk when she answered the angel: "Be it unto me." As Simeon said, a sword indeed pierced her own soul also: Epiphany sacrifice. How closely she was associated with the supreme sacrifice of Christ Himself in His showing-forth to the whole earth. Second, how she must have sacrificed the days of her Son's upbringing as baby, boy, and young man. Poverty, obscurity, lowliness, hard work—all these factors entered the picture. And see her at the visit of the Magi or Wise Men. To her it must have seemed awe-inspiring, mysterious, this strange, non-Jewish scene. Surely long again she "pondered"—all part of her initial sacrificial surrender to be the Mother of the Incarnate.

### III. Of the Wise Men.

Of course they too must have sacrificed a great deal to journey to Bethlehem. How foolish many surely thought them, how they were laughed at! Epiphany sacrifice indeed it was even before they left their Eastern home. Yet in doing so they fulfilled such prophecies as Jeremiah 17:26: "For they shall come from the cities of Judah



from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill-country, and from the South, bringing burnt-offerings, and sacrifices, and meal-offerings, frankincense and bringing sacrifices of thanksgiving, unto the house of Jehovah." He did this to the Temple. Gentiles added to it by visiting the lowly house of the Messiah at Bethlehem. Contemplate the costly preparations and the toils of the long journey—sacrificial clear through.

Henry Van Dyke's charming story of "The Other Wise Man" some of you may collect, all I trust will read. A fourth Magian began the trip with the more famous three, having glorious jewels as his treasure. One by one he parted with them at the needs of humanity's need—so he never reached Joseph, Mary, and Jesus. Later in life, however, he was rewarded by a real manifestation of the God-Man, a delayed Epiphany, costly sacrifice crowned at last.

#### IV. Of Ourselves.

How can we also offer, with Jesus, Mary, and the Magi, *our* Epiphany Sacrifice to the Father? in the Blessed Sacrament, for anything. Ours is *that* kind of a God: God, known, touched, tasted, received under the veils of Bread and Wine. In Communion and Mass we join in Jesus' own sacrifice re-presenting His perfect offering before the Father in the power of the Spirit. Listen to those words of the Canon or consecration Prayer at the Eucharist: "this sacrifice," "reasonable" and so on. Here we offer ourselves wholly, entirely, completely.

Then, one of the greatest Epiphany sacrifices we can offer is *discipline*: discipline of thought, word, deed; obedience to the fasts of the Church; self-control in all its phases. In such sacrifices we can exhibit Christ to the world. Wisdom 6:11: "Set your desire before on my words; Long for them, and you shall be trained by their discipline." Study Christ's life and words and really begin to apply them strictly to yourself. Our needs especially need disciplinary sacrifice. Paul knew it intensely from his own hard experiences. From the central Sacri-

fice of the Mass in union with that of Calvary we draw strength to make and offer "ourselves, our souls, and bodies" as a "reasonable, holy, and living" sacrifice to the Father.



THE FLIGHT INTO EGYPT

By Isenbrant

(Courtesy of the Metropolitan Museum of Art)

# A Lesson For Children

## OUR PURPOSE

This is adapted from a well-known lesson by Fr. Huntington, Founder of our Order. It is hoped that it may prove of use to clergy or to parents in search of lesson material.

Objects needed: a stub of candle, matches, an old pencil and some paper, a watch. If possible, a blackboard; sufficient copies of the work sheet at the end of the lesson.

The lesson begins with *Our Father* and such other prayers as the children already know by heart. Then lead a *discussion* having for its objective to get the children to think out what is their purpose in life. Do not *tell* them what their purpose is, but ask such questions as will lead them to *discover* it for themselves. Don't lecture, question. Give *them* the fun of thinking it out. Think it out yourself first and prepare your own questions. The following are only suggestions.

Suppose you were to find a mysterious machine right in front of your house (describe wheels, handles, valves, windows, indicators, etc., just enough to whet their imagination, but not to suggest any known machine). What question do you think you you would like to ask the man who runs it? Its name? Yes, but suppose that doesn't tell you much. What else? What is it *for*? Just what I would ask myself! Its *purpose*. You know that word PURPOSE, of course (write it on the board). The purpose of a chair is. . . ? Of a knife and fork? of a camera? Well, this lesson is about *our* purpose—what *you and I* are for. That is very important, for if we don't know our purpose, how can we tell if we are any good? How can we tell if this pencil is good? Write with it? All right, you do that. It's a good pencil? Why? because it writes, and that is its *purpose*. (Now ask the same questions about the candle, and about the watch, ending again on the word *purpose*.)

But suppose they do not serve their purpose any more. Suppose the pencil breaks, and when we go to sharpen it it breaks again, and again, till it is too short to sharpen: what shall we do with it? Throw it

away? Exactly (actually throw it across the room) because it does not serve its *purpose* any more. Suppose the candle burns way down to here and goes out and won't light again. . . . (throw the candle away and state the reason). Suppose the watch stops, and I can't make it start again, and the jeweler shakes his head and says he can't fix it. . . . (make *as if* to throw the watch away, and explain that *this* one still serves its purpose).

But how much worse if *we* should be thrown away, because we would *know*, as the pencil, etc., did not. Yes, we are joking. But what really does happen to a human being who does not know his purpose? How important then for us to find out what our purpose is! Does any of you know? (If answers are given, find something to praise in each, but hint that they can find a still better one.) Who would be the best person to tell us the purpose of that machine? Its inventor? And who invented *us*? What does God say He made us for? Look in the Prayer Book on page 69: who can find where it says "This is the first and great commandment?" What is that commandment? And what does God say about it? That it is the first and great one? Then that must be our purpose. So our purpose is *to love God*.

But there are two kinds of love—hug-and-kiss love, and friendship love.<sup>1</sup> Which would it be between us and God? Let us say then *Our purpose is to be friends with God*.

What is our purpose? (All answer) *Our purpose is to be friends with God*. (Repeat)

Some people, you know, have only a few friends, others have many. How many do you think God wants to have? All? But let's be sure we really mean that: God wants for His friends the tall people and the . . . , the fat people and the . . . , smart people and the . . . , the rich people and the . . . , the black people and the . . . , the good people and the . . . the bad people too? Yes, even the bad ones! God loves us all and wants us all. So let us

<sup>1</sup> More exactly, the love of sentiment, feeling, desire, thrill on the one hand; and on the other the love of admiration, loyalty, choice. It is the latter that we should give to God. In a child's experience the nearest thing to this is friendship.



ay together: *God wants us all for His friends.* Whom does God want for friends? What is our purpose? . . . Whom does God want for His friends? . . .

But how do we get to be God's friends? Well, how do you make friends with anybody? (Accept their suggestions, with praise, if necessary adding, "But don't you have to *talk* to the person, too?") If two people don't speak to each other any more, what does that mean? So we become God's friends . . . ? But when we talk to God we call by a special name; we call it . . . ? So then let's say, *We become God's friends by praying.* How do we become God's friends? What is our purpose? Whom does God want for His friends? How do we become God's friends?

What do they say to you at your house the first thing in the morning? If nobody said, "Good morning" to you, what would you think? How about saying "Good morning" to God, too, if He is to be our Friend? Here is a short prayer to say as soon as you wake up:—

The Morning Prayer:

O God, I praise thee this day;

O God, I give myself to thee this day;

O God, I ask thee to help me this day.<sup>2</sup>

Who knows what it means to *praise* somebody? Which is it more polite to put *first*,—praising God, or asking Him to do things for us? (Which comes first in the Morning Prayer?)

Now let us kneel down. First let's be quiet, and remember that we are kneeling before *God*. Now will you say this after me? I will say the words first, and then you say them:

O God, I praise thee

Because thou art great and wonderful and holy.

Thank thee for making me,

For giving me my purpose,

For wanting me to be thy friend.

Show me how to pray;

Make me thy faithful friend;

For Jesus' sake. Amen.

(Now give each child a copy of the following work sheet to do at home and bring

<sup>2</sup> Or, the older form of this same prayer: I praise my God this day, I give myself to God this day, I ask God to help me this day.

in for the next lesson. With young children go over it orally in class before they leave.)

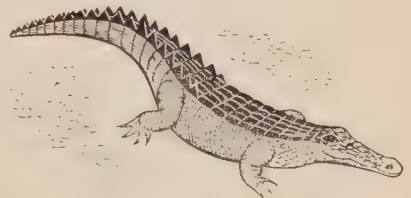
### WORK SHEET NO. 1<sup>3</sup>

NAME ..... GRADE .....

Draw a line under the best answer: for instance—A dog is a kind of—plant, bird, animal, tree.

1. The most important question to ask about anything is, "What is its—price? color? size? purpose?"
2. A thing is good—if it is kind, if it is gentle, if it serves its purpose, if it tells the truth.
3. If a thing does not serve its purpose we—put it away, throw it away, give it away, keep it.
4. The awful thing about a tramp is—that he does not know his purpose, that he is dirty, that he is hungry, that he has no decent clothes.
5. What God most wants of us is—to do right, to be His friends, to be kind to others, to be good citizens.
6. So our real purpose is—to be powerful, to be famous, to be friends with God, to get rich.
7. God loves—good people, nice people, smart people, all people.
8. We make friends with God by—talking with Him, obeying Him, working for Him, helping people.
9. The most important time of day to pray is—night, morning, noon, meal-time.
10. The FIRST thing to do when we pray is—to tell God our troubles, to ask for what we want, to praise God for being so wonderful, to ask forgiveness.

<sup>3</sup> Note to Secretary: Please space so that each of the four alternatives is all on one line, not running over from one line to the next.



"AND THERE IS THAT LEVIATHAN. . . ."

# The Magnificence of God

BY KARL TIEDEMANN, O.H.C.

**"H**OW magnificent!" If we hear this expression, it is usually when the speaker is contemplating a storm or a sunrise, or perhaps is struck with admiration of some great achievement in the physical, moral, artistic, or scientific world. How surprised we should be if, when we inquired what marvel elicited this exclamation one should say, "Oh, I was thinking about God!"

We do not ordinarily employ the word "magnificent" to describe the Creator of heaven and earth. It is not one of the thirteen attributes of God by which the theologians seek to illustrate the divine nature. With some of these characteristics we are familiar. We may have listened to sermons on the holiness, the perfection, or the mercy of God. We may have read articles about the omnipresence, the omnipotence, or the providence of our heavenly Father. Most men meditate occasionally on the truth, the goodness, and the love of the Lord. But the more we think about God, the more deeply we realize that mere words can not compass the mystery and the wonder of the Eternal and the "Altogether lovely."

So it is that we are constantly compelled to seek new terms to express what we have of the knowledge and love of God. Baron von Hügel, for example, has given us three fine words when he speaks of the "givenness" of God, the "otherness" of God, and the "costingness" of religion. These words are rich in connotation and of assistance in describing our spiritual experience. St. Thomas Aquinas, mentions the "magnificence" of God, painting therewith a vivid picture of the power of our sovereign Lord. Fr. Frost says that it is impossible to think deeply of God "without the thought of magnificence coming into the mind, for the word sums up all the greatness, majesty, splendour, and grandeur, that superabundant, overflowing, and encompassing liberality which is His very life, and is reflected in all His works."

From the wonders of the material world

our thoughts ascend to God through the glories of the supersensual world, progressively revealed in science, art, and philosophy. Plato, Aristotle, and Plotinus are exponents of the divine wisdom. The romance of the ages speaks of the high honour and dignity of the King of kings and Lord of lords. The civilization of Greece and Rome, of many ancient empires are insignia of the majesty of God. The intellectual power of St. Augustine, the ardour of St. Benedict, the spiritual intelligence of St. Francis, the Sales, the solemnity of Pusey,—all the mysteries are emblems of God.

From the culture of the ages we ascend still further into the magnificence of God as reflected in human aspiration. We contemplate the faithfulness of countless souls to high ideals of purity and honour and generosity and courage, as man strives toward God, and we recognize in these, the revelations of the lofty spirit of man, which demonstrate the transfiguring power of the Almighty.

The magnificence of God in all His works of creation incites our souls to the contemplation of the awfulness of God as He is Himself. In a passage of great beauty, St. Augustine sums up the mightiness of God: "Most merciful, yet most just; most hidden, yet most present; most beautiful, yet most strong; stable, yet incomprehensible; never changeable, yet changing all things; never new, never old; renewing all things, bringing age upon the proud, though they know it not; ever at work, ever at rest, gathering, yet lacking nothing; supporting, filling, protecting; creating, nourishing, ruling; seeking, yet having all things."

Inspired by these unveilings of glory, our souls seek the heart of the Godhead, rising through the nine-fold hierarchy of angels with their ceaseless adoration, passing the glistening ranks of those countless souls who have served God in much tribulation, pausing by the foot-stool of God who is full of grace, we seek to gaze up



glorification of the Three-in-One. Here we humbly bow down and cry, "O beata Trinitas! Such is the magnificence of God in Himself.

the "roof and crown of all creation" the Incarnation of the Eternal Word. The manifestation of the Word-made-flesh. The magnificence of God is supremely demonstrated. The munificence of divine love is exhibited in the birth, life, work, death, and resurrection of the Son of God, who gave Himself to His own, ungrudgingly, willingly, joyfully.

The "taking of the manhood into God" is the climax of the manifestation of the Creator. The fulness of love comes to a peak in the Atonement. "Greater love hath no man than this, that a man lay down his life for his friends." The human mind pauses reverently at the mystery of the Incarnation. The Son crucified was "unto the Jews a stumbling-block, and unto the Greeks foolishness." The philosophers thought of God as all-wise, perfect, almighty, infinite, and eternal; these men, wise as they were in the natural order, could not conceive of the Creator stooping to take upon Himself the form of a man, the Almighty limiting Himself, the Perfect bearing the sins of mankind. We are taught that man should ever aspire to God, but they could not conceive that the Creator would empty Himself, make Himself of no reputation, take upon Himself the form of a servant, be made in the likeness of man, and humble Himself unto death, even unto the death of the cross.

But the "foolishness of God is wiser than men" and the weakness of God is stronger than men," and no soul has ever imagined greater love than that which shines in the life of the Incarnate Son. The magnificence of God comes to its climax of revelation in the Son who assumed our nature, in the love of the Sovereign who became a slave, and in the Atonement of the All-holy who bore our sin.

The nature of Christ's holy religion and the depth of our own spiritual experience speak the glory of God. God has not only revealed Himself to us through the Incarnation, thus bringing eternal life within our reach, but He has also given us His life, when, by bap-

tismal regeneration, we were made one with Him in the mystical Body of His Son, which men call the Holy Catholic Church. By sacramental means He has blotted out our sins, He has bestowed upon us gifts and graces by the Holy Spirit, He has given Himself many times, when in Holy Communion, God has come and dwelt in our hearts.

And not only the many gifts of Christ's Church, but also the very nature of our religious experience reveals the magnificence of God. Perhaps autumn is so appealing, because of the splendour of death which it exalts. Blood-red trees and falling petals remind the Christian of his vocation to die into life. The idea that we must die to live did not begin with Christianity. The ancient Greek had his theory of dying into life. In Plato's "Phaedo" we read that "any man who has the spirit of philosophy will be willing to die"; that "the philosopher will be ready to follow the dying"; that "he is always pursuing death and dying;" that "he has the desire of death all his life long." Substitute the word "Christian" for the word "philosopher" and the effect is startling. But the Christian conception is more complete, in that we so share in the death of Christ, that in Him we rise and live an undying life. His Presence and power put to death all that is alien to Himself and hurtful to us. To the subjectivity of the Platonic conception is added the objectivity of Christ's work in the soul. "If we be dead with Christ, we shall also live with Him . . . alive unto God through Jesus Christ our Lord . . . for in Christ shall all be made alive. . . . I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." What could be more rich in content than the Pauline conception of the life "in Christ"? What more joyful?



# The Holy Cross Press

BY ARCHIE I. DRAKE

VISITORS to Holy Cross not infrequently seem disappointed on their first inspection of Holy Cross Press—and we cannot blame them. “Where are the presses? Who does the typesetting and printing? May we see the bindery?” What a let down feeling they must have (and sometimes show) when we have to confess that all our printing and binding is done outside by commercial printers. But such, of necessity, is the case. To print and bind our books and tracts (Holy Cross Magazine) would require an immense outlay for equipment, and even if we had the money, where in the world would we find a staff of six or seven people to handle the job? Many years ago we did have a small press and some of the tracts were printed here, but those days seem to be gone forever.

## Our Printers

We are fortunate in having two very good printing firms to handle our work. Holy Cross Magazine, and some of the tracts, are printed by Hansman & Winter in the city of Poughkeepsie, N. Y. Mr. Winter (known to all at Holy Cross as “Wallie”) is not only “Poughkeepsie’s finest printer” (or so he says when answering the telephone) but is also an active Churchman. This fact is of great help to us as naturally most of our material has to do with the Church, and Mr. Winter “speaks our language”. We simply cannot fail to mention one other good friend at our Poughkeepsie office and that is Miss Grace Hazard who has been with the firm “longer than I can remember” (those are her *very* words) and being a devout Churchwoman, she also is a helpful co-worker. The “boys” on the press floor are always cooperative and in good humor; the girl who handles the mailing stencils for the Magazine never seems discouraged by our many demands in that department—so, all in all, it is a pleasant place to work. Both Fr. Gunn (who does the actual editing of the Maga-

zine) and I make several trips to Poughkeepsie each month.

## Friends at Lebanon

The Sowers Printing Company of Lebanon, Penna., does most of our books, many tracts. The “Roodcroft Papers” printed there. Mr. Ed U. Sowers is a “friend at court” with this excellent firm and has visited Holy Cross on several occasions. We are still looking forward to our first visit to Lebanon and an inspection of a printing plant which has been in the hands of one family for three generations. Although not a Churchman, Ed has a very real understanding of our needs as he does “Episcopal work” for other customers. For several years the Magazine was printed at Lebanon. I want to take this opportunity to give credit where credit is due, and to say that Mr. Sowers is largely responsible for the neat appearance of several of our books. For example, we received many compliments on Fr. Spencer’s *Ye Are the Body*; Hughson’s *Spiritual Guidance*; and, the second and third editions of *St. Augustine’s Prayer Book*. The advice and counsel of Mr. Sowers, always cheerfully given, has been of great help in the work of the Press.

## Historical Notes

Just when The Press came into actual existence is somewhat of a mystery. Written in the Magazine for January, 1951, Father Superior said, “Just when or where the Holy Cross Press came into formal existence is not clear to any of us.” The Magazine has been published since 1889, and about the turn of the century, small tracts were mailed out as supplements to the Magazine. In early issues we find announcements of tracts to be ordered from “Holy Cross”, or from “Holy Cross Tracts, West Park, N. Y.” These are the now famous “famous” statements of Catholic Truth” which caused quite a stir in those earlier days of



olic Revival and although they received endorsement of such men as Weller of du Lac, and Webb of Milwaukee, were regarded as "very dangerous" by bishops, and by many of the clergy generally. In any event, the Magazine for November 1918 carried the following, "Those are interested in devotional literature have noted the grave dearth of spiritual books during the past few years, especially since the beginning of the War. The Holy Cross Press decided last spring to do what it could to help in supplying this need. Now has the pleasure of announcing the publication of *The Roodcroft Library*, a series of devotional volumes, to be published from time to time, of uniform size and binding. The first volume of the series is a spiritual study of our Lord's first miracle, entitled: *The Wine of God* by Reverend J. Hughson, O.H.C. Order direct from Holy Cross Press." This is the first reference we can find to The Press, as such. It seems a good place to point out that Holy Cross Press does not operate as a separate entity. It is simply the publications department of the Order of the Holy Cross. We are housed in a wing of the monastery, and all accounts are kept in the Press office, but the entire work is under the supervision of the Father Superior. Incidentally, the front office of The Press has been described as "the most attractive room in Holy Cross" and to be sure it is a pleasant room, lighted by four

windows on the south and west. The stock room is directly back of the office and is a large room with shelves for stock, a packing table, wrapping material, etc. It is not adequate however, and much stock overflows into the monastery building. At the moment several large boxes of books repose in a corner of the Infirmary. It would be a wonderfully fine thing to have a new press building where we could have all the stock, records, files, etc., under one roof. Perhaps some day this will be forthcoming as a thank offering from friends of The Press and The Order.

### Practical Details

While The Press is under the direct supervision of Father Superior, he usually appoints a member of the Order as a sort of liaison officer who sees that the Superior's orders are carried out. The actual work is done by the business manager, with the assistance of Novices. The Superior's secretary devotes part of his time to the correspondence of the business manager's office. Doesn't "business manager" sound important? You should see him—especially when he is dusting stock shelves, sweeping the floor, or lugging packages around! Ah well, it *sounds* nice, and we must have some kind of title. His work is varied: bookkeeping, dictating letters, filing, typing invoices, paying bills, making up statements, keeping the records of the Magazine, writing advertising copy, trying to get new subscriptions



PRESS OCCUPIES FIRST FLOOR OF BUILDING AT LEFT

(Whew. Such work), and the hundred and one details of every business office. You can help him, and the small staff, in many ways: renew your subscription promptly; notify the office four weeks in advance of an address change; order early and often; pay promptly; tell others about our work; be patient when your copy of the Magazine is late; take out gift-subscriptions for friends, etc., etc. And, above all, pray for God's continued blessing on the work. In addition to all the above, it is a great privilege to carry on a very heavy correspondence with all sorts of people in the four corners of the world. It is a ministry for which I thank God daily. Quite gradually, over the past few years, the Press has become sort of a clearing house for all manner of things, and we are grateful for it. All friends and subscribers are remembered at our altars and in our prayers. In trying to keep my Rule, I pray for many by name. All are remembered at least once each week in my offering of Holy Mass. In this way, we are in reality a "Family" and as far as we of The Press are concerned, it is a very encouraging and sustaining force in our daily work.

#### Father Hughson and The Press

No account of our work could possibly omit a special mention of the late Father Hughson who has been called "Father Founder of The Press". The work of publishing tracts began under his direction and all his life he kept an active interest in the business affairs. Of course, he was our most prolific writer, as a glance at the display shelves will testify. His great work *With Christ in God* (published in England by The S.P.C.K.) was brought out when he was in his eightieth year and was to have been his "last book", but not long after its appearance he came into the office with the manuscript of his *Spiritual Guidance* and after one of his ear-splitting coughs, and in a rather gruff voice, said, "Archie, I can't seem to stop working. Here are some notes I've been gathering on another book. Do you think the Press would be interested?" This remark was accompanied by a wide grin and a wicked wink. What a man! Who can estimate the debt we owe him for his writings alone? Only God

knows how many souls he helped on the way. His feeling about the importance of our work is best expressed in a chapter in his *American Cloister* where he wrote, "No account of the activities of the Order (Holy Cross) would be complete without a mention of our publications, which we regard among the most effective of all our missionary works; conducted as they are for the purpose of spreading the Faith of the Church, and in leading souls grounded in this Faith to higher levels of the spiritual life. We believe whole-heartedly in the 'Apostolate of the press.' We live in an age when everyone reads something, and if the devil did not actually invent printing, some have rashly averred, he certainly makes liberal use of it for the propagation of all that is evil. The Church should not be less vigorous and aggressive in its use of the press. . . . there is the opportunity to present the truth before the millions in such a way that they will read it and awake to its power."

Those of us who knew and loved the saint of God, dream of the day when through the generosity of some benefactor (or benefactors), The Press which he founded and served will be housed in its own building—a splendid memorial to loved ones, and to the good Father who still loves us, and prays for us.

#### The Retreat Work at Mount Calvary

BY KARL TIEDEMANN, O.H.C.

The active work of our Order consists in preaching and teaching, in the holding of missions and schools of prayer, and in conducting of retreats. Last year we preached away from the monastery in forty-nine different parishes and we held thirty-nine retreats at Mount Calvary, besides eight away from the House.

This year the schedule of preaching was started and we have already conducted several retreats. Perhaps a description of our retreat work will be of interest to our readers and will also serve as another incentive to intercession.

At Mount Calvary we prefer to conduct a great many small retreats. While



room for eighteen guests, the ideal  
er, as far as the laymen are concerned,  
to consist in about ten. Our retreats  
ymen usually begin Friday at supper  
and close with noon dinner on Sunday.  
space of time permits the conductor  
ve four meditations a day and to be  
to talk unhurriedly on two occasions  
each retreatant.

Mount Calvary the retreatants have  
t of the monastery for their very own  
as the cells, their chapel, and their  
room is concerned. The only time they  
the rest of the monastery is for meals  
to use the library. We find this isola-  
if the retreats very helpful in maintain-  
quiet and in separating those in retreat  
the rest of the household.

re chapel for the retreatants is dedi-  
to St. Martin of Tours in memory of a  
t young sailor whose birthday and  
day occurred on the 10th of Novem-  
The crucifix on the altar is the one  
Father Baldwin used at his Masses  
chaplain during the last war.

the corridor of the cells hangs a beauti-  
d large Spanish painting of the Cru-  
on. A friend found this picture in  
e and presented it to our Monastery.  
e retreatants have a fine, large Com-  
Room about forty feet long and twenty-  
feet wide. This room is a memorial to  
oted layman from St. Louis.

re, or perhaps outside in the patio, you  
nd those who are in retreat reading or  
g. The roof above the cells is a flat  
nd there again the men often go to  
pr watch the gorgeous sunsets.

re characteristic of life in Southern Cali-  
is the siesta after noon dinner. Our  
tants often sleep at that time. It is  
interesting to see the sharp lines of  
ness gradually being erased from their  
so that after tea at 4:30 Saturday  
noon, they are ready and alert for  
meditation which follows at 5:00.

ost of our retreatants come from Los  
les or cities nearby. They rise at 7:00  
o to Holy Communion at 7:30. Break-  
ollows at 8:00 and at 9:15 they have  
ing Prayer and an address in their  
l. A second address is at 11:00 a. m.,

the third at 5:00 p. m. Evening Prayer is  
said at 6:00, supper at 6:30, the fourth ad-  
dress at 8:00 p. m. and the day closes with  
Night Prayer at 9:00 p. m.

It is our joy to give these retreats and to  
help these men in their journey Godward.  
Please pray for them,—and for us.

### The Order of Saint Helena

With the ending of the old year and the  
beginning of the new there was the usual  
busy time, but then it is always a busy  
time in a convent. First of all, three of  
us went to the House of the Redeemer in  
New York City for a retreat conducted by  
Father Joseph, O.S.F., for women Re-  
ligious. It was a rare privilege, indeed, as  
his addresses are always to the point and  
are extremely helpful as well as inspiring:  
a wonderful beginning for the Advent season.  
Next we plunged into practicing those beau-  
tiful antiphons—the Great O's. How we do  
love them! Our Lord's coming is brought  
more clearly to our minds by those stirring  
words.



We had fun gathering greens for our Christmas decorations. We have little or nothing on our own grounds, so we have to forage through the woods near by. We aren't allowed to cut down anything—we can only bring back whatever we might find lying around. One year we made a tree out of three pieces of evergreen, last year we made it out of two. This year we managed to find our tree in one big piece. Now what does next year hold in store for us! It is lots of fun to make up the wreaths and other decorations and this year we were kept very busy at it. On Christmas Eve they were put around and we admired the looks. The Crib is home-made, but we love every piece of it.

We went over to the parish church for the midnight Mass. The church was beautifully decorated as always. The music was lovely.

We don't have much chance to hear organ and choir at Mass, so it was a treat.

In the morning we opened the presents except perishables which were opened when they were received and we were overwhelmed by the generosity and kindness of our families and friends. Supper was served buffet style and was informal. This is a real event every year, and one must look forward to it. Our guests seemed to enjoy it too. It was a very happy and blessed day for us all—as we hope it will be for all our readers.

Our big January event was the life profession of one of our sisters. Father Superior received the vows of Sister Virginia at the service in the parish church where the rector kindly allowed us to use so that we could take care of all the visitors. It

**Week of Prayer**  
**For the Unity of All Christians**  
**January 18 - 25**

*Daily Subjects of Prayer*  
(Father Couturier's scheme)  
Jan.

- 18 The unity of all Christians; penitence for our divisions.
- 19 Sanctification of the Roman Catholics
- 20 Sanctification of the Orthodox
- 21 Sanctification of the Anglicans
- 22 Sanctification of the Protestants
- 23 Sanctification of the Jews
- 24 Sanctification of the Christian laity, in contact with the non-Christian world
- 25 The unity of all mankind in the love and the truth of Christ

*Psalms for Use Each Day*

| Jan.          | Jan.          |
|---------------|---------------|
| 18: psalm 102 | 22: psalm 122 |
| 19: psalm 132 | 23: psalm 22  |
| 20: psalm 74  | 24: psalm 24  |
| 21: psalm 80  | 25: psalm 72  |

*Our Father Which Art in Heaven*

O God, who art the one God and Father of all, whose blessed Son accepted death that he might gather together in one thy children that are scattered abroad: have mercy upon us thy children, and unite us all in him.

*Hallowed Be Thy Name*

Thou who only art the Lord, whose Name is the only Name; have mercy upon us who are called by the holy Name of thy Son, and unite us more and more in him.

*Thy Kingdom Come*

O King of righteousness and peace: gather us together more and more into the Kingdom of thy Son, and unite us both visibly and invisibly in him.

*Thy Will Be Done, in Earth As in Heaven*

Thou who hast revealed to us the mystery of thy will, that it is to reunite all things in Christ, both in heaven and on earth: make us, O Lord, to be conformed to thy holy will, and unite us all in him.

*Give Us This Day Our Daily Bread*

Thou who feedest us with the living



ful to have so many of our friends  
us for the solemnities and for the re-  
gn afterwards.

her Superior also received the vows  
new companion, Sister Katharine. We  
me her to our midst. Now we have  
companions. Our senior companion  
the junior companion "my compan-  
companion." It's nice to have two of  
1.

### Intercessions

*Join us in praying for:—*

her Superior receiving the life vows  
sister Virginia, O.S.H., at the Convent  
saint Helena, Helmetta, New Jersey,  
ry 9; conducting a retreat at the Con-  
of Saint Mary, Peekskill, New York,  
ry 20; preaching and showing the Li-  
h Films at the Church of the Good

Shepherd, Rosemont, Pennsylvania, Feb-  
ruary 3.

Father Kroll conducting missions at the  
Church of the Good Shepherd, Augusta,  
Georgia, January 20-27; Saint Stephen's,  
Coconut Grove, Florida, February 3-10.

Father Hawkins giving an address at a  
Communion breakfast and preaching at  
Saint Mary's Church, Haddon Heights,  
New Jersey, January 13.

Father Adams conducting a retreat for  
the Order of Saint Anne, Albany, New  
York, January 18-20.

Father Gunn preaching at Mount Cal-  
vary Church, Baltimore, Maryland, January  
13; conducting a quiet day for the Woman's  
Auxiliary of the Diocese of Easton, Janu-  
ary 17.

Father Terry assisting Father Kroll with  
the mission at Coconut Grove, Florida.

Bread from heaven, grant that all  
we who partake of this Bread may  
know ourselves to be one body in  
him.

*Forgive Us Our Trespases, As We  
forgive*

Thou from whom our Saviour  
sought forgiveness for those who  
were nailing his body to the cross,  
forgive us for all that we have done  
to rend the unity of the Church  
which is thy body, and grant that in  
forgiving one another we may be  
more and more united in him.

*Lead Us Not Into Temptation*

Thou whose blessed Son was  
tempted that he might win for us  
the victory over our sin; give us  
now grace to live with thee in thy  
Church, amid all conflicts both out-  
ward and inward, and never to lose  
the unity which is in him.

*But Deliver Us From Evil*

from the enemy and the calumniator,  
from envy and jealousy,  
from injustice and unhappiness,  
from heresy and schism,  
from argument and disagreement,  
from arrogant pride,  
from over-confidence in our own un-

derstanding,

from giving and taking offence,  
from all that can trouble thy Church  
and damage its unity in Christ,

O most merciful Father, deliver and  
preserve thy children for ever.

Come, Holy Ghost, fill the hearts of  
thy faithful people, and kindle in them  
the fire of thy love: who through di-  
versity of tongues dost gather to-  
gether thine elect into the unity of  
faith, alleluia, alleluia, alleluia.

*V.* Behold, O Lord, and visit this vine  
*R.* Which thy right hand hath planted.

Let us pray

O God, who hast united the diver-  
sity of nations in the confession of thy  
Name: grant that all they who are re-  
generated in the font of baptism may  
agree in unity of faith and godliness of  
living.

Pour forth upon us, O Lord, the  
Spirit of thy love: that as thou hast  
filled us with one heavenly food, so of  
thy goodness thou wouldest make us to  
be of one heart and mind; through  
Jesus Christ our Lord, who livest and  
reigneth with thee in the unity of the  
same Spirit, one God world without  
end. Amen.

### Notes

Father Superior preached one Sunday at Christ Church, Bellport, Long Island, New York.

Father Packard gave a missionary address at the General Theological Seminary, New York City.

Father Hawkins gave a quiet day at the Church of the Resurrection, New York City.

Brother Sydney returned to the mother house early in December after having been

stationed at the Liberian Mission for 1 years.

Father Stevens preached a mission at Saint Christopher's Church, Oak Park, Illinois, on his way west to join the staff at Mount Calvary Monastery, Santa Barbara, California.

### Editor's Corner

The executive editor seems to be to get in his few words only once a year more or less to tell what the new year in store for our readers. This January will probably be best to suggest program renewals for some very definite reasons.

We are to have two regular features coming in 1952 and you will not want to miss one of the issues of the new year. First we have been fortunate in having received an excellent series of meditations: "The Mystery of the Church" by Bishop John J. Sheehan, Brooklyn. These will bring to The Holy Cross Magazine a store of spirituality from the Orthodox tradition. We have a good deal in the way of ascetical writings along the western types of spirituality, but few Anglicans are acquainted with Orthodox spiritual writings. We hope that this excellent series will prove of value to the readers of our Magazine who use our articles for the purposes of prayer.

The second feature for this year is a series of articles devoted to the work of teaching the Christian Faith to young people. The articles have been worked up by some of the members of the Order who have devoted much time and thought to this important task of teaching children.

In recent months we have had suggestions from some of our old subscribers that we revive the "Five Minute Sermons" which were regular features some years ago. Beginning with this issue we are publishing a new set and hope that our readers will find them up to the standard of the old.

Fathers Huntington and Hughson have great powers of expression and even when we have requests for the re-publication of their articles. For this reason we are going to bring you some of their finest articles, knowing that they will be a constant inspiration to our readers.



MADONNA AND CHILD  
Trinity Church, New York City



# Ordo of Worship and Intercession, Jan.-Feb. 1952

Wednesday G Mass of Epiphany i col 2) of St Mary 3) for the Church or Bishop—for the faithful departed

Anthony Ab Double W gl—for the increase of religious vocations

Prisca VM Simple R gl col 2) of St Mary 3) for the Church or Bishop—for the Order of Saint Helena

St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) for social and economic justice

Fourth Sunday after Epiphany Semidouble G gl col 2) SS Fabian and Sebastian MM cr pref of Trinity—for catechumens and hearers

Agnes VM Double R gl—for Saint Agnes' School, Bolahun

Vincent M Double R gl—for all Deacons

Wednesday G Mass of Epiphany ii col 2) of St Mary 3) for the Church or Bishop—for Saint Andrew's School

Timothy BM Double R gl—for the Oblates of Mount Calvary

Conversion of St Paul Double II Cl W gl col 2) St. Peter cr pref of Apostles—for the Society of the Sacred Mission

Polycarp BM Double R gl—for persecuted Christians

Fifth Sunday after Epiphany Semidouble G gl col 2) St John Chrysostom BCD cr pref of Trinity—for Christian Family life

Saturday G Mass of Epiphany iii col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the Seminarists Associate

Frances de Sales BCD Double W gl cr—for our novitiate

Feeling Charles Martyr Simple R gl col 2) of St Mary 3) for the Church or Bishop—for the Church of England

Sunday G Mass of Epiphany iii col 2) of St Mary 3) for the Church or Bishop—for all vestrymen

January 1 St Ignatius BM Double R gl col 2) St Bridget V—for the American Church Union

Purification BVM Double II Cl W before principal Mass blessing and procession of candles V At Mass gl cr prop pref—for the Community of Saint Mary

Sixth Sunday after Epiphany Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for all civil authority

St Gilbert of Sempringham Ab Simple W gl col 2) of the Saints 3) ad lib—for the Confraternity of the Christian Life

Agatha VM Double R gl—for the ill and suffering

St Dorothy VM Simple R gl col 2) of the Saints 3) ad lib—for Mount Calvary Monastery

St Romuald Ab Double W gl—for the Priests Associate

Sunday G Mass of Epiphany iv col 2) of the Saints 3) ad lib—for the peace of the world

St Cyril of Alexandria BCD Double W gl cr—for the bishops of the Church

Septuagesima Semidouble V col 2) St Scholastica V cr pref of Trinity—for the unemployed

Sunday V Mass of LXX col 2) of the Saints 3) for the faithful departed 4) ad lib Gradual without tract on ferias till Lent—for the Confraternity of the Love of God

Tuesday V Mass of LXX col 2) of the Saints 3) ad lib—for the Liberian Mission

Wednesday V Mass as on February 12—for chaplains in the armed forces

St Valentine M Simple R gl col 2) of the Saints 3) ad lib—for the Servants of Christ the King

Friday V Mass as on February 12—for the Holy Cross Press

# ... Press Notes ...

## THE NEW RATE . . . . .

We finally had to increase the subscription rate from \$2.50 to \$3. per Year, with 25c additional for postage on all subscriptions outside the States. For several years we have carried an annual deficit, and even now will not break even.

## THE IMPORTANT THING . . . . .

We would really feel concerned if the new rate means that some subscriber will have to drop his subscription. That is the *one* thing we want to avoid—a falling off of subscribers. If you really feel that you cannot afford the additional money, please do write us. Your letter will be treated confidentially. The important thing is that we want you to continue having the Magazine.

## GENEROUS FRIENDS . . . . .

The Order of the Holy Cross is richly blessed in having good friends who invariably add small sums to their subscription checks, and we will be glad to use this fund to continue subscriptions for those who are less fortunately placed. So please don't hesitate for one moment. If you enjoy the Magazine we want you to have it.

## JAPANESE FRIENDS . . . . .

Several years ago a good friend of the Magazine took out a score of subscriptions for Japanese Churchmen. Others followed this example. We have received many letters of appreciation from Bishops, Priests and Laymen of our sister Church.

## LENT, 1952 . . . . .

It isn't a bit too early to plan your Lenten

Rule. As a guide we suggest a copy of *RULE OF LIFE* by the late Fr. Ver. Fifteen Cents for single copy postpaid. Dozen for \$1. Also, we suggest that you select a book for serious study during Lent. Order now before you forget.

## FED UP . . . . .

In a single week we received three letters from laymen who are wondering just what is happening to the Episcopal Church. They are discouraged and confused by the constant reference in the papers, on the radio and television, to our Church as protestant. Since we got tied up with the National Council of Churches, why should it astonish us when the papers refer to us as protestant. When a national magazine with a vast circulation refers to us along with "other protestant churches" (ugh), it takes more than *"The Living Church"* (circ approx 16,000) and the *HOLY CROSS MAGAZINE* (circ approx 2600) to counteract the damage.

## FACE FACTS . . . . .

On a recent television program the attitude for the Catholics (Roman) relative to the appointment of an ambassador to Vatican City was presented by a Cardinal of the Roman Church. He was followed by a prominent Bishop of the Episcopal Church speaking against the appointment. He presented the "protestant view", of course. Catholics in the Episcopal Church will simply have to face the hard facts—some of our leaders seem determined to throw away our Catholic heritage in the interest of a pan-protestant anti-Roman coalition.



IN MY OPINION every teacher of children should own and use this book. It would also be excellent for leaders of Bible Classes."

—from a parish priest

## the Story Of God's People

Fr. Bessom, O.H.C.

Ninety Old Testament Stories as told by the Holy Cross Fathers to the natives of our Liberian Mission.

Paper \$1.00

## IS THE CREED IMPORTANT?

How do you answer the man who says, "Of course I believe in religion, but I don't believe in creeds"?

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Compiled by the Poor Clares.  
Glossary of Terms  
Chapters on the Life  
Directory of Communities

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**ARE THE LIBERALS** trying to confuse us? Why do they pretend that Mass in a Catholic parish is one thing, and Holy Communion in surplice and stole quite another?

Mass, Holy Communion, Holy Eucharist — ONE AND THE SAME SERVICE.

Read Father Gavitt's

### *Our Offering*

Some Notes on the Liturgy

Here is a little book that will make for intelligent participation in Our Lord's Sacrifice.

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